M 2083

Group IV/ Lunch

Westtown/ Barn

Saturday-Sunday December 4-5, 1971

MUSIC

MR. NYLAND: So many people tonight. It isn't because of that that I would like to talk first. It is only to change it, and that old question of sleep always comes up. You have to settle that for yourself when you sleep the easiest: when I talk or when I play. I can understand it very well when you've worked the whole day and, to some extent, you relax. And it requires attention, sometimes to listen to some words, sometimes to a little sound. And how does one react to it? In the state of relaxation of course you're much more vulnerable; and if you're tense, you're really closed up. So you're between the devil and the deep sea, really. And for me to make it more enjoyable for you so that you will listen, I can change my voice once in a while, and call it to your attention by yelling, and you sit up and take notice, thinking - this time I ought to listen because... - what is it really that one gets from any of these kind of things?

You know, one lives one's life with other people. We are not hermits and we don't want to be. We live in a little community - friends. We have all kind of

relationships: between us, ourselves, the way we are, the way other people are, we're looking for something - sometimes friendship, sometimes arguments, sometimes a wish for a little bit of dirt or maybe gossip, sometimes selfishly wanting to take something from someone else; and sometimes the opposite; you want to give because you care. And it becomes a tremendous mixture of all of us - all kinds of people, different types; and not only different types, but at different stages of our daily game, in different conditions before lunch and after, tired or not so tired, having a good mood, not so good, whatever it may be. And we meet someone else, and what are they? Subject to exactly the same thing.

How can one have relationships with people? If you live on the surface it's not so difficult, because you know it doesn't matter, because when someone comes and then goes and the next one comes, you meet it in the same way. An impression was not really very deep and you have forgotten. You already take on a newcomer, or you close up and you don't want it because it is of no use. Why superficial exchange? You may be in a state where you look for something else. And you meet people on the street, in the shop, wherever it may be; maybe even you work with people. You don't understand them - not many times; you don't know at all what they are thinking or have been thinking about. What were they doing an hour ago? What was then their interest? And then they come, you see them, they recognize you; and all kind of associations are set up immediately when they pronounce your name and say hello - not meaning it; maybe sometimes, but not often maybe. And there is no telling - how would you know? They don't carry a thermometer of volubility of words. They don't carry their heart on their sleeves. And if you meet them, you have to have for yourself a certain measure, an instrument with which you are affected by them, and as reaction you would like to be effective for them. Maybe sometimes

it arouses in you a wish that you want to be nice because you yourself may have read a book about a hero who was very nice and kind and you want to imitate him. Or maybe the opposite, or maybe not at all that, or maybe something that strikes you in the appearance. A person looks tired; your sympathy is aroused. "How are you?" you ask. Do you mean it? If you do mean it, is the other ready for your meaning?

How can you touch people? What is it that really opens up sometimes? Is it their state which allows themselves to open, or is it your attempt to penetrate or to give them something? Do you want them to answer or do you just make statements? Do you expect things from other people? And I'm not talking quite superficially about own--or--ordinary daily occurrences with people you know in the group - that is why I talk about the group because there's more opportunity to see each other. And to some extent, you expect certain things. And sometimes you're completely mistaken and you don't allow for any possibility of the other person's state, or mood, or idiotic condition in which some people have lived and are still living as a shadow or an aftermath of an experience.

Is it necessary to have relationships of that kind? I would say yes, of course, because we are here. Do we have any kind of obligation of that kind, or can you live your own life expecting people to accept you as you are? What does one do when one is interested in Work, because that introduces an entirely different kind of a note. After all, you're not just like people in New York - say hello and goodbye. You're a group. Sometimes you feel it very strongly. Sometimes you must notice it, like on a Thursday evening you come together for an aim. Amazing. Hundred people this last time. Why? Why do you come? And of course when that is answered, the question is: do you get satisfied? Is it really an answer for you to the wish to come

to see each other, or to talk about things that interest you?

Such relationships are constantly taking place every day. And how often do you pay attention to it? Is it just ships that pass in the night? Do you want any attention from someone else? When you are closed up, do you want to remain closed? Or are you looking sometimes for a streetcar which never comes? Is it that you wish a friendship, and can you be a friend when you wish so fervently for someone else to be nice and kind to you? And supposing you are nice and kind? Do they take you at that value or do they think - the general people now of a group - do they think that you're a little funny or foolish? How would it be if you took next week a kind of a task to see if, whenever you meet someone of the group, that in the first place there ought to be something special: ah yes, that is one of my fellow workers. I Work on myself. He also Works on himself, or she Works on herself. I know because they talk about it once in a while, and I believe them.

And so when you meet a person of the group, what will be your attitude? To make it real, if that is possible; to make it honest, if you allow yourself to be honest; to be friendly, if you think it is in place; or to have a certain attitude that you predetermine for yourself how you wish to be and you act. You go a little bit out of your own realm into a different kind of a sphere. You wish maybe to be a little more open. Or you want to say something by means of your attitude - a certain word that you want to use in the presence of someone which has a meaning for you and you hope it will also affect someone else. Can you extract more of a relationship between each other?

I say, we are in Work, aren't we? We want to find out something in this world. Every once in a while we come to the realization that we have separated ourselves out from a certain surrounding in which we otherwise would live. But

we are here now in Warwick, and the Barn, and we follow ideas and we talk about them, and we want to profit by them, and we honestly wish to Work on ourselves; and we want it to be known to others that we are their friends in that kind of an attempt, in that kind of an aim which is ahead for all of us and not easily reachable.

What can it be that I wish to show of my mood, or my sadness, or wishing to relate about how I suffered, or what I feel that is just joyful and I want to communicate? And does it fall on a stone or does it fall on a human being? Can I expect the group to answer? Can I honestly hope for a relationship that has meaning when there is a meaning regarding the aim of one's own life? Do you ever think of that? That the fact that we are here and that we do think about Work, Objectivity, possibility of knowing oneself, honesty in wanting to accept oneself as we are, having a chance to become more acquainted with the reality of one's personality and forms of behavior; or that the presence of others constantly will affect us in a--some certain way and that in the reaction certain parts of our own machinery are set into motion - uncontrolled sometimes because maybe the reflex is too quick, and sometimes determined because we are a little under control every once in a while, and we will be able to say then, at such a time, what we want to say in the right way and the right words. And will they penetrate? Will they be used by someone else? Is it understood that there is food all around and that one could eat and that I, with my presence, and every one of us with their presence to this kind of a meal, all prepare food which can be used by others. And in the preparation of that kind of food, do I consider if it would be palatable for someone else, or useful, or can it encourage them? Do I show, in my particular way of living, that Work on oneself is worthwhile?

I wished you would consider such things, so that for the following week you have it in mind when you meet someone - even if he comes in to buy a piece of

bread, or has some dealings with you, or that you go into a store, or you work together at the construction, of anything; that whatever it is where there are people belonging to this group, all of them belonging to a group, some maybe belonging to a kernel of the group, more the so-called 'those who--who carry a burden of responsibility', and many of them may be on the periphery. And dependent entirely on what their place is in relation to yours, maybe the relationship will then be determined by that kind of a distance, or your wish. And it cannot be uniform; it is not always the same for everybody. I would say it has to be quite different for each person because you meet your enemy on his ground. Are they enemies or are they friends for you? And either way, what do you expect? Can a group be useful for oneself? Can people, as a group - and you see them - can they remind you? In what way do they stimulate your wish for your Work for yourself to be, in the presence of such a person, what you think you are capable of? Do you ever relate it to the desire to wish to Work when you meet so-and-so and you say hello? Does that come from where - within you?

Do you remember that sometimes when you come together for a group, talking about Work; you sit, you sit sometimes endlessly. It is sometimes as if there is no relation whatsoever. Silence is not a relationship. Silence is not even an atmosphere which touches some other atmosphere. Silence is a void in a group. Silence can only be explained by an activity of yourself which does not want to go out; that you want to keep being silent - maybe for reasons of wanting to contain yourself, but then don't meet; don't get together. There is a responsibility in having a group meeting, in participating into each other's life for a very special aim, because that happens to be the aim of that meeting. And you sit; and one second, minute after another passes by. Why? I ask sometimes, isn't there more aliveness? Are you

so used to me to just sit and listen? Do you expect other people to do it for you? Do you wait until they have dished out on their little golden platter the food that is useful to them? And do you expect them then that they feed you, and that they have a spoon and ladle it out, and that all you have to do is just to open your mouth so that then food can be shoved in even without you doing anything about it? Do you understand why a group exists? Do you really know? If you do know you couldn't stand it. You would feel ashamed, particularly those who have a responsibility.

This last Thursday, the first part - most terrible! A little statement - five minute silence or so; not a word! Nobody dares. Nobody has aliveness. Nobody wants to give anything. Just sit, hoping for someone else to do it, when life and Work ought to be alive in you by this time. Are you still such children that you haven't even tried at times to make attempts, and that only can be stimulated when a little bit of something that happens to appeal to you, like a little 'I' that disappears; then you can talk a little. And then there are a few different opinions. But what happens to that first part? One side of a cassette - more silence than talk. And no moderator; maybe because there is nothing to moderate. But why not speak? Why not let something flow over from your life during that week, when you have met people on the street of Warwick, when you have seen them somewhere in activity, that they - perhaps not even it coming from you - but that they aroused in you a wish to see yourself. What are you doing? Why don't you Work?

Every once in a while I listen to some of the meetings that we've held and I sit and I listen to it. Of course I hear myself talk. And sometimes I say with such combination of certain words in a certain way, and sometimes I say - what feeling. And why in God's name do I do it? And I sit there trying, trying to listen. What has been the effect of such a meeting on us, on all of us? Here you are a large group of

people - what do you expect? For me to just perform? Again and again to give a little lecture of which you have over two thousand, and you want to have more and more, accumulating more and more of such facts or wisdom of some kind, or a little theory of a different kind; and to just be reminded and to say yes, and the next moment forget it? What will happen when I die? I can come in a meeting like this unnoticed by any one of you. I can sit aming--amongst you. And I will. And then what will I do when I realize that there is nothing else but some silence, and a little bit of talk, talk. Not enough; not enough after so many years of many of us listening already. And how often have I asked you, if you have forgotten, take a little tape. Take time off; don't be always too busy.

I'm not contradicting when I say that I know that sometimes you have to work just ordinary work. But where is the allowance for the balance for yourself in your life: the fostering of relationships which are useful; an atmosphere of your own home and a room, created by you, in which you sit and contemplate and close your eyes and think and consider your life. Maybe read a book; maybe write; maybe draw; maybe something of your own that you want to--we call it creation. To do for yourself, make notes to be reminded of what perhaps you should do tomorrow so as not to forget. Or to write down a task; and you say, but I need a task because I'm so forgetful. I don't know about Work, not enough; and I wish it, I say I wish it, and what do I do in order to make that wish real the next day, early in the morning? A wet towel next to your bed; cold shower of some kind; sit for ten minutes on the edge of your bed without moving. Get up a little earlier and sit quiet and see the sun rise. Or write a letter to your grandmother.

Why don't you do things? For me it is a sign that there is not enough aliveness when you can have meetings like Thursday. It is not right. And when I

listened, what did I listen to? Silence. And in the silence my thoughts come. And I say, why? And I say, then the thought takes on a little bit more shape. And I say, what for? And after a little bit more silence, there is more crystallization of my thought, and then, should I stop it? Should I ask them for the month of December not to meet? To get hold of themselves a little bit so that maybe by next year they can talk? At the present time it doesn't seem to me as if people can talk. A few, yes. Thank God, even a few new ones talked. But what answers?

Have you ever heard of Work? Of something that has to start in an objective sense, simply because we are so dumb with our ordinary intellect? It is so filled it cannot function in the correct way, correct for a man. It cannot function even independently. And for that reason one says, I want this mind to grow up. I want it to vibrate differently, different rates of vibration. I want it to become more sensitive. I want it to stand on its own feet as a mind, and not be cluttered up by associations. I want my mind to be free, to be intellectually correct. And so of course I say that is an aim, and I want to create something in order to indicate what is this aim, so that I can experiment with that what I create as a little 'I', in the image of something that I say is more conscious and more conscientious. That's my aim with Work: to teach my personality what it ought to become so that the little 'I' can become, as a symbol, something to be followed or to be chased or to be eaten; to use it; to put it to Work so that I myself can be changed.

When I meet people, I want them to affect me. I want them to tell, if they can, what is right and what is wrong. I want them to say it by means of thier voice; sometimes by means of their attitude. Sometimes I see it by means of their sneer on their face, or a smile, or a smirk, or something of that kind.

But I want a language - a language of communication between people, members of a group. What is the meaning of that kind of a group? To help each other when you're in the mud. When you get stuck, that someone else can help you, so that then in turn you can help when you have been helped; that you turn it around and say - I made a mistake. I shouldn't have done what I did. I needed help from someone else. All right, it's to my debit. Tomorrow, or today, or now, I will erase it by means of credit of the same value. That's the way I would like people to be when they are together as friends with a common aim.

We are fighting a war - a civil war. We need auxiliary troups once in a while. The fight is sometimes very difficult, and sometimes quite lonesome. The fight is to climb a mountain and to overcome difficulties. And it is all right at the bottom of the mountain where lots and lots of people - I can lose myself quite easily in talking with them and being jovial and amiable and they will answer because that's where they are, at the level low at the foot of the mountains - it's fine - all they do is look up to the top and say - wouldn't it be nice if I could be there? - and then they go on and mind their own business, right there at the bottom of the mountain. Don't want to climb up, do you? No, no, no, tomorrow.

I climb today. And I climb up. And the people stay a little behind. Some get tired; of course I know. Some have relationships they cannot break. Some have definite obligations, I cannot talk about it; but I know for myself, regardless of certain obligations I have, that there is still an aim; the top of the mountain, if I could g--reach it. And I climb of course. It is hard, I know. I slide back, but it is not cold as yet. I can anticipate what it might be, but I don't as yet know because I don't suffer enough as yet. There's still a few people I can talk with because they would understand - they are also climbing. At least I could have

an exchange. That is a group, you see. And then it ends. Then the group has fulfilled its purpose. It has given me encouragement to climb further, because then the climb really begins. Then I'm a little bit more by myself, and the temperature is a little lower, and the wind a little bit more, and of course not so many people, and unknown territory. And also the trees are not as high anymore and they are brush, scrubs, little bits of something, not protecting me. The wind is very cold sometimes, and strong. I have to hold on to a rock or something, I cannot lean on anyone else. Of course I can say I can look down and see where I came from. I can even admire it and say yes, beautiful panorama. But I'm still many steps away from where my aim is going to be realized; and the higher I climb the more lonesome, but the more beautiful, because I find my Self.

You see, the activity is a little reduced, and there are not so many things that affect me anymore, and I don't really want all that kind of a nonsense around me. I want to find out what I am, because when I'm up at top--on the top of the mountain, I'm like Moses because I will have to come down, that I know. I can spend forty days or years up on the top of the mountain, but it is a requisite that I come down. I cannot stay there. I'm not as yet entitled to fly off and take off from the highest point of the world. I have to start, again and again, in the midst of people, to see if the wings that have been grown and were possible to grow even with the temperature as cold as it was, is worth--if the wings still will stay in the warmth and the heat of the multitude. It is not a question of getting closer to the Sun like Daedalus, who fell in the sea, the Aegean Sea in Greece. For me, it's a question of testing my wings. Did I fasten them well? Did I use something that stayed only in the monotony of the lonesomeness? But

is it something that is actually from myself as an inner life wing, growing from within, and which cannot be destroyed by too much activity around me or too much nonsense that I will hear with my sense organs because I am on Earth and I still am alive.

This will be of course that kind of a test, but we must grow and you must prepare and you must remember. This life as you now know it only comes once - as you now know it. And you must learn to know it, because you will come back to learn to find out what this life means. There is a difference between recurrence and reincarnation. You wi ll reincarnate when you have learned the knowledge of this life. You will come back, time and time again, in timelessness and space, repeating, from the standpoint of infinity repeating; from the standpoint of yourself, every once in a while thinking that déjà vu may be an experience.

I wished you would grow up. I wished you would take to heart much more what we have talked about. How terrible it is to have such a thick skin. What is it that makes you so impervious? What is it really that you will admit that you are lazy or procrastinate? What is so difficult about a principle of Work? What can you not do when you want to tell yourself, I wish an experience of awareness. Why is it so impossible to say that something exists? What is it that is really this little 'I'? Your little 'I' is the ignorance of yourself. It is a not knowing, and not wishing to know; that is what the little 'I' tells you when you wake up. Your little 'I' is represented by your jealousies, by your vanity, by your self-love. That's what the little 'I' tells you when you wake up. This is the little 'I', the creation for you of something that you know you ought to be and you are not. This is the way a little 'I' tells it to you and this is the way

one explains it by saying, I want to create a little 'I'. That is the reason that the little 'I' only exists when you are awake. And when you are not awake, there is no little 'I' because little 'I' does not sleep. Little 'I' is a knowledge in a book which you open by means of Objectivity. Little 'I' is not that kind of an entity that you can describe, because it belongs to a different kind of a world - we call it Kesdjanian, not to call it emotional. It is a step higher than from where we are, and because of that I cannot describe the form. I've called it an entity. All I wish is aliveness of a certain kind which tells me the truth, because on this Earth I don't hear the truth very often. I hear it in the whistling of the winds when I climb the mountain and I'm by myself and not disturbed by other influences. I hear it in a flash of a moment when I sit and everything stops for me - and everything exists.

Try to unde--understand these kind of things. We talk about it so often. Why is it so difficult to say I made an attempt, as we say, I made an attempt of Work on myself. I tried, as if something could be there to tell me the truth about myself. I saw what happened, this; I start to use what is in my means--within my means. I start to use my mind; I say it isn't right, I know; it is filled with associations and it's hampering me. I say I wish to use my feeling; I try to increase it in some way by widening it, by allowing different kind of forms of feeling. I say I deepen it with emotions; I want to put other things in it for which I also can feel and not be selfish. All of that I say I utilize now, in order to come to a knowledge of myself. I know it is not right, hundred percent, it cannot be, it is not objective, but I introduce a little ray of light in a darkness.

When you're not awake, you can't see, you're dark, you can't even notice anything. A little 'I' does not exist in the darkness. So you cannot say it exists

or not, you don't know it. And it is not there, I assure you, because it will only come when there is a little light - like the green color of grass only comes when there is sunlight. You know, the chlorophyll will not turn green when there is something put on the grass and it becomes a yellow spot and gradually even dies out. The grass itself does not survive. We are dependent on a little ray of light, hoping to stream gradually, like a radius, across the whole universe, circling around 360°, meeting again at its own point where it started, but each degree is an indication of the result of an attempt I make to see if perhaps this little 'I' starts to grow. I mean by that now, if I get more knowledge of myself. That's the definition of a little 'I'. I'm interested in that - self-knowledge - which must be real, more and more real, more and more honest, more and more truthful.

Was that it, Bill? (B.H.: Yes.) (Turns cassette.)

So I suggest for December and the first week, which is this coming week, to try to remember Work when you meet someone who is a comrade in arms, that you have a coat of arms, wearing, invisible for others in Warwick, but visible by those who know that language; that you have written on your forehead with invisible ink: 'Remember Myself' - to be read by someone who knows that language in exact terms, and then makes an attempt themselves. Thank God to be reminded by you; thank God that you are reminded by them.

What is the meaning of relationships? To help each other; to see if we can understand the difficulties of the Valley of Death, if we can actually be reminded, time and time again, of the aliveness of Life, of the knowledge that also can exist on the Earth, although it is hidden and it is most of the time in darkness. It has to be dug for. You will find it within yourself. That what is

within is also dark. When we talk about openness, it is to let light in, that something then can again and again be kindled, as if your Magnetic Center is a pilot light and you have to give it energy to make it into a flame and warm you up and give light on the path you want to follow. That is the meaning of meetings; that is the meaning of Work together; that is the meaning of the Barn; that's the meaning of physical work on Saturday and Sunday; that's the meaning of playing music of Gurdjieff at lunch - to remind you, somehow or other to remind you. To put a pin on your nose to remind you, to say, for God's sake time is getting short, isn't it? You don't know it, because you don't live fast enough.

Sometimes it's very sad. I don't want to talk all the time about that. Sometimes it's very good, sometimes exceptionally good, certain things that are hit in the right way and marvelous. I say then, yes, there are sparks - of course I must say that for myself to continue to believe in that what we are trying to do. And there is that; there are some who understand this kind of a Work as a duty. Do you understand what is meant by it? The Obligolnian Strivings. It is an obligation to strive - five of them - like five sense organs, like a pentagon; more than half, that is three, belong to this Earth par excellence. The other two have already a kind of a color or a taste of the hereafter, although all five belong to this Earth, because the fourth and the fifth represent the possibility of a development of your emotion--your emotional states of Kesdjan and of your Soul; not as yet completed as Soul, but the beginning, the DO-RE-MI.

What is needed for a person when he has to Work on himself? He has to be compelled. Being compelled means he has a task. It depends on how he understands himself and his relations to others, and mankind in relation to other

forms of life, or the Earth in relation to other bodies of the heavens, or whatever it is that you want to imagine the universe to be; or whatever is a concept of God within you, or All-Father-Maintainer, Loving Father, patient. Beelzebub in his talks to his grandson. What has to be kindled in the grandson? A preparatory--a preparatory time; in the beginning not as yet paying, but preparing to become acquainted with different parts of oneself - an unconscious part and also a conscious part, which does respond to the Sun when the rays strike you early in the morning, with which then you confront your ordinary life. And you come in contact with your ordinary life and that what is the ray of light, coming from above, given to you to be used to confront your ordinary unconscious existence with something that is of a different kind of a nature. Preparing, to prepare for yourself the knowledge of your Self in truth, to find out what you are. First, that you are, gradually understanding your behavior by the combination of all kind of facts which, when strung together, will form a chain, either around your neck or to be broken by the sword of Damocles.

Try to see what this life could mean if you understand it first as something leading up to a responsibility, and gradually seeing a responsibility of an aim of something that ought to be done; something, as it were, for which one becomes sensitive enough to listen to the voice of God calling, calling all Man to respond, to help maintain; to see what there is within your--your particular world, your ability, your framework, what it is that could be done by you as you are, the way you are constituted, the way your personality happens to be, the way your talents have been distributed over your body, the way it is necessary to see where the wishes are and the necessity of connecting them, like planetoids becoming a planet, to make a reality of yourself instead of an unfortunate state.

With that comes a duty, because one becomes part of something else. You are not alone in that sense.

If you don't feel a duty in your Work, you're still Working for yourself a little - and not enough, because it will stop. In order to Work, you have to test it with others. That is why a group exists, so that then you can find out what is reality of such knowledge for you. That is where duty comes in; because you are not the only piece of life on this Earth. You in your life are part of a totality. When one starts to realize that, that you are not alone, that you are just a small little bit of something, but nevertheless, in principle exactly the same as the Lord God Almighty - in principle - then there is a duty: first, the understanding of the laws, the reason of being here, transforming energies as a station, but becoming more and more in one's own knowledge, part of that what should go on the road leading towards freedom. And then the requirement of a combination of life already on Earth in friendship and in relations. And in the communicating and making fused that what can be fused, small as it may be and impossible sometimes as it seems, but necessary for one's own respect and love - love of life. This means really, Partkdolg-Duty. Duty is obvious - with the aim I know I must pursue it. Partk - it means the participation of that what follows as a duty. What follows Partk is 'dolg' - that is Work. The partition--the participation of Work in my life as a duty, to fulfill the requirements which have been laid upon me since I carry life within myself and this body at this place of the universe, wherever that now may be - it doesn't matter if I'm on Mars, or on the Sun, or on the Earth, or even if I would happen to live on Anulios. All of that has a possibility of a realization of becoming a part; that is, togetherness of that kind, fusion and the wish to understand totally what is the meaning for all

of us in our lives - not just for myself. To be able to give that, and to receive that in order to be encouraged.

What is it that gives me inspiration? Other people can help me so that I aspire towards their friendship, towards their gifts towards me, towards their--perhaps even their wish to give me. But you see it is all from the outside, that what as--I aspire to is started because something else affected me. But when it comes to the fusion within myself with other people, in the sense I now have mentioned it, of sharing my life, then the aspiration is not needed any further because that what has taken place within me is inspirational. It now comes from life within myself, bubbling over because it must be expressed as a duty to affect others and to help and to come to the state of Martfotai.

Martfotai is grace. One must remember such things. It is the grace meted out to a man who wishes to Work on himself and fulfill his functions as a conscientious and conscious man.

You see, when you have meetings, when you ask, you sit and you ask for a question. You come there and you have a duty because your presence means that if there is a question asked, perhaps you could help, or answer, or you could listen so intently that even the other person who asked a question knows that you have listened. I'm not talking nonsense, and I am not expecting too much. When times are difficult, like they are, and the level of civilization is very low as it is now - without any doubt - Work on oneself is much and much more difficult; that you must realize, but in that you cannot find an excuse. You must know that it is difficult, but you have to Work more in order to make up for the stupidities of our civilization. Whoever committed them - that's none of your business.

You cannot blame anyone you don't know, because you don't know the currents that prevail at the present time on the Earth, and you don't know where they come from. Maybe they are sent, maybe, you don't know the origin of the wind, but they are here, that we know. And we Work more. That's why there is a group in Warwick, and that is why there is a Barn - to remind ourselves - so that you are not alone in a city, but that perhaps you could depend a little more on each other and you could really speak.

I'm not going to answer the questions that have been asked. You answer them. In your next meeting maybe you bring up certain questions that were asked and were not satisfactorily answered. You may even make a statement. You may even say, I made a mistake. Or, I was stupid that I did not answer that question. Or I didn't know it, but I've looked it up or I've thought about it, now I want to tell you the results of my research. On page so-and-so of ALL AND EVERY-THING you will find an answer to your question. You connect one week with another. You make it a constancy of an attempt as a string which will give you strength to be able to hold onto as a guideline - like when one climbs a mountain you need it, and when there are a few together, they can be bound for the sake of reaching the top together and not one of them perishing.

One must feel for each other. You don't enough; you don't live enough for other people. You don't let them penetrate into you. You don't give them sometimes a chance, partly because you are superficial, partly be--it costs you something, partly you think you don't need it. How mistaken you are, so often so mistaken, that you think you can do it all by yourself and that you can remain selfish until doomsday. Sure, it will be doomsday when you discover how selfish you have been. That is a day of doom. It is a day of the damned. Don't

remain that if you can help it, if you can Work, if you can at times go a little deeper than the surface and say, with a voice coming from your heart, hello to you. How are you now?

What is it you want to tell each other? As if you go to a meeting, it may be your last. And you will want to say something that's on your heart and you know it is right to say it because it is a secret, and it's got to be communicated because if you don't people will live in ignorance for a long time. But if once you could ar--you could express, give a solution to a secret, your own, based on your experience, maybe you can help other people not to have to suffer too much, or maybe even they don't have to come back to this damned Earth. Maybe it is possible to understand your Partkdolg-Duty as something that is now laid on you, and that your Karma will require your recurrence, or a new Karma will be made for your reincarnation.

I hope you can Work this week. I hope you will not forget. I hope when you see each other, during the week, you will remember. I'm sure you will remember. I'm sure you can do something about it. There's no doubt in my mind that if you actually set your mind to it, the level of this group could be, within two or three weeks, so astonishing--astonishingly beautiful. But of course you must Work for it. And you also must remember, what is the price you will pay? But that's your affair. That's your fight with the devil. How much he will exact from you and how much of that kind of a money you still will have left over to be converted in the price of a pearl. What is this conversion of your energy? To serve either God or the mammon? To pay lip service to God but do what your selfish desires demand? Or to kick yourself sufficiently, chastising it used to be called, flagellante sometimes, actually

to understand oneself for what one can stand, and then the usage of that, what one is as a foundation, to erect a step-ladder to Heaven.

To Gurdjieff. Let's all drink to him.

All right, I'll play a little bit.

SUNDAY LUNCH

MR. NYLAND: That was 'our' man, huh, Robert? (R.B.: Yes.)

There are a few things I would like to mention regarding Christmas. What will we do? Of course we can to some extent celebrate. We can think about Christmas; we can have a little party here and there, and included in that New Year, also make resolutions, talk about it, make vows. We've done it before, we have talked at Christmas, and the meaning and all that goes with it. This year I would prefer not to pay any attention to Christmas whatsoever as far as the group is concerned. I've said before that this year is really a family year. I feel that Christmas is a family feast. It should be celebrated within a family, or good friends. And I don't think it has any particular value for a group unless that group would be so com--closely knit together that it could be called a family. I don't think we are at that point, and the family would be a little bit too large. We had a--our kind of celebration of that kind with my birthday and I think one of such celebrations per year is more than enough. So would like to give - let's call it freedom - to all of them, all of you who want to do whatever they wish to do, including those weekends that you do not have to come or if you don't wish to come. The Barn can be open. We can continue exactly as if it is an ordinary day or an ordinary weekend, but no particular color as far as Christmas

itself is concerned. So it is up to each one of you, living around here, to create a Christmas for yourself this year.

I think I will spend my Christmas in Brewster. It probably is necessary also for some of you to understand it, how some of my roots of course still are in Brewster itself, and there are obligations of a certain kind which I have to meet. But that is not the consideration of not having Christmas together here. It is an entirely different aspect.

I would like during December to prepare for the end of the year, and to see what next year could bring for the group as a whole. I've said it has to teach every one of us to stand on his own feet; and this refers particularly to the activities and that what we are trying to do as contact with the outside world, and the opportunities that are given because of that to find out what is really your value. It's a different way from testing oneself as, let's say, comparing it to a meeting. This is in ordinary life, and the accent in this ordinary life is also on money, and the idea of activities is of course manifold. One of the principal ideas is the maintenance of the group financially, and I think we are now at a point where we can start to count, more or less, on certain activities yielding money, and I am studying now how much actually comes in from that source: if it is enough to maintain the activities, or Work at the Barn, or that there is enough money for materials and the continuation of Work. Because it's not only made up of labor. Even if we say that on Saturday and Sunday people can work and they don't get paid for it and they do it for the love of Work, that is quite all right, but what will they work with? And there are many times certain things that have to be bought. Also we extend a great deal of such activities, let's say like the greenhouse. It is very nice to have it as a concept, but when it comes

to paying the oil bill in order to keep the greenhouse warm, all having in mind that perhaps next year it can become profitable, and if we have plants that--and flowers, that we can sell it - that isn't there yet.

Many things still have to be instituted and also corrected. There is another thing, for instance, a renting of the cars. It is taking on a good shape; it's going in the right direction, but we need cooperation from many of you. It is not as yet quite correct that you simply hope for the best and then, after a little while, consider the question of paying. It is not that at all; it's not on that kind of a basis. You pay every day, unless you have special privilege to extend it for the next day. And that has to be adhered to because if you don't do it, you can't rent a car or a truck. You have to help us; that's why I'm saying it. We'll try to keep the cars in good condition so that you don't have trouble. We'll also have gasoline at the little garage in order to furnish that for you. Fill up the tank before you use it, and fill it up again when you come back, and the difference is what you pay for as gasoline. I don't want to have any fuss about it. I don't want to have any trying to get away with this and that. It's already difficult enough to keep the cars going. You must understand it; it is like a service. There is no money in it; I tell you that right now. That what we get for it simply is eaten up by insurance and licenses and the maintenance of the cars, so it is not really a money proposition. And it does require attention and we are willing to give that, but you have to know why we do it and you have to help in appreciating that it is being done. I say it is going in the right direction because there is a demand for it. But don't try to cheat. Be honest about it. When a car is rented, it has to be brought back to the place where you got it; you cannot just let it go 'til the next day and then assume that you could either use it or not. The cars are in demand. If we make arrangements for the next

day, the car has to come back, unless you make arrangements and you want to use it for two days or three days. Such things have happened in the past and it--it balls it all up, you know. It is not right. We will do our best to keep it going. We will have the right to tell you that you cannot have it. That is, if you're not careful with the car, if it looks as if you have been negligent, you will not--you will be put on the blacklist. That's all there is it. Because we're not in that kind of a business where we have to supply to anyone who wants to be a customer.

I say these things. It sounds perhaps a little sharp but try to see what it is from our side if we want to continue to help each other that way. If it is useful, wonderful, we'll take care of it as long as we can.

There are other things that also come to mind. The CBA office is going to function much more intensely. I've said it will be an office for information. We are going to work towards that. I want it to become gradually, whereever it is possible, a buying office to furnish material to different outlets, stores, or whatever it is necessary for. We will try to collect information at that office which can be useful. For instance, for photography, certain notices in the papers which are published might be of use to us. I would like to know what is the publicity that we do get here and there, events which take place which might make us think or realize that perhaps we could sell in a certain direction, or offer our services; or whatever it is that we want to do in that direction of either publicity for ourselves or for advertising as a whole. I want that CBA office gradually to take over all advertising. Gradually, I say, without violating the desire of anyone who's responsible for his own business to have his say - of

course they can have their say about it. But I would like to have more uniformity of the CBA as a whole, all activities more or less united or understanding of each other, what they are doing, and to help each other because of that knowledge. I think it's important because we lose a great deal of time by doing the little things ourselves, and the time could be spent much and much better by concentrating on your own job and let the so-called office-work be done in general; so that not only for you, but also for others, that kind of information could become available. I mean--I mean by this, we are going to work together over the next year. We are going to tie up--tie together the activities.

I talked last night about relationships between people. This is a question of relationship of activities, in which of course the per--people have to function, and all for one aim: to be reminded of yourself in your work, in what you feel that you ought to become and how perhaps you can grow up. There are several things that will be added to such activities of a central kind. It will help people to see, when it is active, that something of that kind is going on for the benefit of all of us, so that then in your own line of work you will have a chance to remember that you are not alone in your activity even, and that we all hang together or we swim together or we drown together. And that we don't want - this drowning, we don't want; we don't want a little part to be under water and the rest above. We want to sail freely, as much as we can on the ocean, and meet whatever storm there may be for all of us; it is united that we will Work. That will give the stimulus for oneself. Each individual then can profit by the totality of the attempt.

I hope you remember these things, that I don't have to repeat them all

the time. We will put a little notice in each car that you rent, for instance, to remind you of what we expect you to do. That is your part of the bargain. We take care of the other part. I want the CBA office to become a buying office, I said. For instance, I have in mind that we could buy certain things for the stores, and that we could set up our own discount rates, if we can establish that kind of a credit. If we buy in quantity we can regulate the price, and it is taken away a little bit from an individual who happens to run a particular activity and of course cannot have that kind of a credit that we could manage if we are clever. It is a sales office also. That is, I want to use it as a central point for people to go out and sell what we make, particularly after Christmas, because before Christmas we are already at the point where we cannot really sell anymore for that part of the season. But in the new year we will, and preparing then for spring and for the summer - whatever there is that we can make, and is available then and could be presented to the public - I would like several people to sell for us on a commission basis to the extent that they feel that they can do it.

I would like to see more improvement in some of the activities and put them on a different kind of a level. I would like to realize more and more that they understand that it is necessary to settle their own affairs, their own affairs of a little disagreement in partnerships between themselves. That's their business. But it has to be done, because if it isn't done, whenever you have an idea of wanting to work with someone and the associations are too strong, you're not working together and you lose your enthusiasm. Straighten things out; put them on the table; talk them over. See what value they have; if they don't have a value,

then don't pay attention to it anymore. If they do have a value straighten it out between you, between two or three - whoever works together - so that you know such and such is the case. Then you can accept it. On that basis, you can start working.

These things are not particularly painting blue sky. We will go at it slowly, gradually, quite definitely, intensely; not to leave any particular stone unturned. We're in business for this coming year with activities for the maintenance and the establishment of the Barn as a whole and the groups, the (West), the different people who do come, the question that you must constantly ask yourself: do I belong to that kind of an outfit? Is it really something that I want to do for a couple of years maybe, or can I profit by it? The coherence and the solidarity of the group as a whole has to be proven and put to a test. Next year is the year of testing it out. Can you survive as a group or not? That is really the question. How much will the level be raised? What can you do to bring it up above the FA level of the octave which indicates the progress of our Work together?

I don't want to say that all of this is inherent in the ideas of Gurdjieff. You must realize that, I think. It is not in ALL AND EVERYTHING that there should be cooperative groups. I do not know what was the intention of Gurdjieff when he was at Fontainebleau and established there the Harmonious Institute for the Development of Man. I do know that he himself was engaged in different activities and also that he encouraged it in some of the other people who were there, to earn a living and to see what they together could do every once in a while as a general project. But, it was not a question of what Gurdjieff did. For me it is a question, what can we do with ourselves and retain the value of Work and to put together a foundation from where we can operate. That is really all there

is to it. What are we as ordinary human beings, unconsciously, able to produce together in the direction of consciousness, and make conditions such that we don't forget that we should Work for a real living of our inner life.

Drink to Gurdjieff.

(End tape)

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